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SERMON

Preach'd at the

693. d 16

Cathedral-Church of *Worcester*,

On the 1st of AUGUST, 1716,

Being the Anniversary of His Majesty's happy
Accession to the Crown.

FRANCIS HARE, D.D.

L *Worcester*, and Chaplain in Ordinary to
His Majesty.

Published at the Request of the Mayor and Aldermen,
and other Gentlemen then present.

L O N D O N :

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THE
OFFICE OF THE
SOLICITOR GENERAL
OF THE KING

IN THE
COURT OF CHANCERY

IN THE
MATTER OF
THE ESTATE OF
JAMES H. H. H.

THE
SOLICITOR GENERAL
OF THE KING

IN THE
MATTER OF
THE ESTATE OF
JAMES H. H. H.

To the Reverend
Dr. G O D O L P H I N,
PROVOST of Eton-College.

PErmit, Sir, a late Fellow of your College to inscribe this Sermon to your Name, as Provost, in Acknowledgment of the continued Favours received from you, from the Day I had the Honour to be admitted into it, to the Day I left it.

I should not take the Liberty to prefix your Name to this Discourse without your Leave, but that I well know, that the Subject of it will procure it a favourable Reception from you, as truly as your Friendship for the Author of it.

You have shewn, that you know how to be a good Church-man, without being an ill Subject; and you have the Pleasure to see the Society you preside over, intirely in the same Sentiments, who have not distinguish'd themselves more

by the generous and publick Spirit with which they have acted in their College-Concerns, than by their steady Zeal and Affection to the Interests of the King and the Protestant Succession; which, they are persuaded, is the only Support under God, on which the Religion and Learning, as well as the Liberties and Civil Rights, of this Nation, can lastingly depend.

Accept my sincerest Wishes, that you may long enjoy the agreeable Retirement you have in this Society, and believe me ever with the most grateful and affectionate Esteem,

Reverend Sir,

Your most obliged

Worcester, Aug.
3. 1716.

and most obedient Servant,

Francis Hare.

Rom. 13. 4.

For he is the Minister of God to thee for good.

ST. Paul in this Chapter does in the strongest Terms exhort Christians, notwithstanding the Liberty wherewith Christ has made them free, to pay all faithful and due Obedience to the civil Powers they live under, from these two Considerations; first, that this is the Will of God, *the Powers that be, are ordained of God.* 'Tis therefore the indispensable Duty of all Subjects to obey, *for they that resist, they who disobey the civil Power, resist the Ordinance of God;* and God, by those who are his Ministers, by those in whose Hands the Administration of Government is lodged, will severely punish their Disobedience; *they that resist, shall receive to themselves damnation.* Governours have a Right to punish Disobedience, 'tis the Will of God they should, 'tis his Punishment, which he executes by their Hands, into which he hath put the Sword for this very Purpose, *to execute Wrath upon him that doth evil, that is, upon the bad Subject.*

This is the first Consideration upon which the Apostle grounds the Subjects Obligation to Obedience, That Governours are God's Ministers, and Disobedience to them is really Disobedience against him, and will be punished as such. The other Consideration is taken from the general Design and End of Government, which shews it to be our Interest, as well as Duty, to be good Subjects. *He is the Minister of*
God

God to thee for good: If Subjects therefore have any Regard to themselves and their own Interests, they should not only submit to the Authority of their Governours, they should do it willingly and cheerfully; they should not only pay a cold and forced Obedience, but such an one as is active, hearty and sincere, as not unto Men, but God, not only for *Wrath*, that is for Fear of Punishment, but for *Conscience sake* also, as truly sensible of the Happiness of Government, and that it is the Ordinance of God for our good.

These two things are plainly contain'd in the Words of the Text, that Governours are God's Ministers, and that they are designed for the Good and Benefit of those over whom he has placed them. Indeed these are the inseparable Characters of Governours, when they are true to their high Trust, and answer the Ends for which Government was put into their Hands. Were it not so, did not Government in the Nature of it tend to the Good of Men, it could not be the Ordinance of God, who in the ordinary Methods of his Providence intends not the Misery, but Happiness of his Creatures, and cannot, without the greatest indignity to his infinite Perfections, be conceived to act otherwise: But the great Instrument of his Providence in the Affairs of Men, is Civil Government; he governs the World by his Vicegerents; 'tis by them therefore chiefly, that he provides for the Good and Welfare of Mankind, and 'tis from hence we are sure that Government is his Appointment.

There is in the Nature of things, such a Necessity of Government for preserving Peace and Order in the World, and for supporting Men in the quiet Possession and Enjoyment of their own, as shews it to be the Institution of God, with equal Certainty and Truth, as any Law of Nature can be proved to be the Law of God. It is so fitted to the Condition of Man, the Principles of it are so interwoven into the very Nature of him, and he is so unable in every state

of Life to bear the Want of it, that no body can doubt, whether he who made Man did not design him for Society ; and to fit him for it, gave him such a Nature that to his well-being Government should be absolutely necessary. All the Advantages which arise from united Strength and Wisdom, from Power and Knowledge, from Arts and Sciences, to which we owe all the Safety and Conveniences, all the Ornaments and Happiness of Life, these are all the Effects of Government, which were it universally dissolved, and Mankind could forget and lose the Benefits they have at present from it, what wretched Creatures should we be? We should not only want the Comforts we now enjoy, but we should be reduced to the Condition of Brutes, or rather to a worse, we should be more destitute and helpless, more exposed to Want and Danger, in a word, more unable to subsist tolerably, than most of them; a plain Argument that Government is necessary for Man, and therefore originally intended by him that made him.

These Considerations have universally induced Mankind to look on Government, as the Ordinance of God, to hold it in the greatest Veneration, to respect the Persons of those invested with it as Sacred, and to think Obedience to them the most useful Lesson People could be taught ; nor have the most factious and restless Spirits ever dared directly to maintain the contrary. However fond such Men may be of Liberty, however impatient to get loose from the particular Government they happen to be under, (for Faction is the Growth of all Countries, and no Government is without unquiet Spirits, who are on all Occasions ready to disturb it) 'tis only the Abuses and Corruptions they would be thought to be against, and not the Government it self. The Preservation of the Constitution is always the Pretence for Plotting or taking Arms against those who are intrusted with it.

But if Government be the Institution of God, and necessary for Man, Submission and Obedience to it must needs be both our Duty and our Interest, and

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consequently to those in whom the Administration of it is lodged ; for it is in and by them every Government subsists and exerts itself ; and whenever they pursue in any tolerable Degree the Ends of the Government committed to them, they are *the Ministers of God to thee for good* ; so far at least, as to make their Administration preferable to the Confusion that must ordinarily follow from Subjects daring to withdraw their Obedience from them.

What St. Paul in this Chapter says of Governours, he said at a Time when the *Roman* Empire was under a very bad Prince, and to Persons who had no Protection for their Religion from any Laws, for the Governments then in being were every where against it ; yet even then, all things consider'd, the Advantages of Government were such, as made it upon the whole the Interest, as well as Duty of Christians, to live in a peaceable Subjection to the Civil Powers, and to pray for the Support of them : But, Thanks be to God, we are not concerned in the hard Circumstances of those Times, we do not enjoy the Advantages of Government in part only ; by the Constitution of the *British* Government, our Religious as well as Civil Rights, are in the most effectual manner secured to us, and we are this Day met together to give God Thanks for putting the Administration of this Government into the Hands of a wise and gracious Prince, under whose *Protection* we enjoy the Benefit of it entire and without Allay. Our Liberties, our Properties, our Religion, are perfectly safe, and every Man may, if he will himself, live *quietly and peaceably in all Godliness and Honesty*.

It has not indeed always been the Fortune of this Nation, to be so happy in this respect as could be wished. Princes sometimes want Abilities requisite to go thro' all the Difficulties of Government ; sometimes they want Inclination to use the Abilities they have ; they prefer their Ease to the publick Good, and will not suffer the Care of their People to break in upon their Pleasure, and disturb the voluptuous

Life

Life they have given themselves up to. Sometimes Princes have both Inclination and Abilities for Business, but it were better for their Subjects they had neither, since they are employ'd only to oppress, to introduce a Lawless and Arbitrary Power, and to trample on the Liberties they should Protect. Sometimes, which is still more unhappy, Princes may be in an Interest opposite to that of their People, and endeavour to enslave them to the cruel Superstition and Tyranny of *Rome*. In short, Princes may act so contrary to their Trust, as totally to subvert the Government of which they are the Guardians, and when they do so, 'tis to very little purpose to tell their Subjects, that they are God's Ministers.

But 'tis not the Business of this Day to speak of those Governors, nor does the Glory of the present Reign want such Foils to set it off. We are happy in a Prince, in whom Wisdom and Understanding, Diligence and Application, Justice, Clemency, and great Goodness, a tender Regard to the Rights of the Subjects, and an unshaken Zeal for the Protestant Religion, do all conspire to make his Government a Blessing to us. A Prince, who, by a wise and just, and steady Government of another Country for many Years, has shewn, in how high a Degree he Possesses all the Virtues requisite to make us a happy People, if it be not our own Fault; a Prince, to whose great Virtues even his Enemies, the Enemies, I mean, of the Protestant Succession, have given the surest Testimony.

For 'tis now sixteen Years that the Eyes of the Nation have been turned to the King and his Illustrious House; and we may be sure, that in all the time that passed from the Settlement of the Crown to his Accession to it, his Country was never without Spies, without Persons who resorted to it with no other Design, but to pry, with a malignant Eye, into the Management of his Court, and the Administration of his Government, to watch the private Life, and unguarded Hours of him and his Family

mily, and of the Persons in chief Confidence and Favour with him, in hopes to find those Disorders and Oppressions that are naturally incident to absolute Governments, or at least those Vices and Corruptions that are but too frequent in all Courts. Some Matter they thought there must be for Slander, some Handle to create an Aversion, and render his Government odious to the Kingdom; Weakness, or Avarice, or Luxury, or Cruelty, or an immoderate Love of Power, or the Fury of blind Bigottry, some Blemish, that might make an ill Impression on the People, and fright them into a dislike of their New Settlement. Nothing could more effectually serve the Interest of the Pretender and his Friends; and from thence, such is the Zeal of Popery, so bitter the Spirit of Jacobitism, we may very surely conclude, that nothing of this kind was left unattempted. And, yet, what is it their Emissaries in all this time could do? What one Blemish could they fix on the King, his Family, or Court? In what one Respect did they offer to represent to disadvantage the Administration of his Government? Much less could they find any great and notable Defects, such as might justly alarm the Fears of the Nation, and raise in Men's Minds uneasy Apprehensions of what they might expect, when the Good and Gracious Princess, who then reigned, should be taken from them. We all know nothing of this was pretended in so many Years, even by the sworn Enemies of the Protestant Succession; they wished, they hoped, they endeavoured to spy out something of this kind; but their Wishes, their Hopes, their Endeavours, were in vain. Instead of Weakness, they found Prudence; instead of the Extrems of Avarice and Luxury, they found a noble and virtuous Frugality; instead of a Corrupt and Vicious Court, they found Modesty, Temperance, and Order; instead of Injustice and Oppression in the State, a steady, wise, and mild Administration; instead of a distressed, complaining, harass'd, exhausted Country, a contented, industrious, thriving, happy People.

All

All this they found, or else they would have made us loudly hear the contrary. Appearances would have been strained into Realities, and little Faults industriously magnified into great ones. Since nothing therefore of this was done, we ought in reason to conclude that nothing of it could be done.

What greater, what surer Testimony could be given to the Virtues of the King, and that he is possessed of all the Qualities that enter into the Character of a wise and good Prince. Such was the Reputation with which he ascended the Throne of these Kingdoms, such the Opinion and Esteem the Nation had, after his Succession had been for 14 Years together the Point in View ; as is past all Contradiction evident from the Joy with which his Accession was received, a Joy as Great and General, as if he had succeeded the worst of Princes, whereas in truth he had the disadvantage to succeed one of the best, a Queen, whose constant Piety and Goodness, and other princely Virtues, and a Reign for many Years exceeding Glorious, gave her such an entire Possession of the Hearts and Affections of her People, that nothing could withdraw their Love and Duty to her. They were persuaded under all Appearances, that *She* meant their Good, whatever some about her might do ; they saw that no Endeavours of designing Men could lessen her Concern for the Protestant Succession, which she was unalterably convinced was the only possible way, by which the Blessings of her Reign could be continued to them. This, on all occasions, both from the Throne and in private, she declar'd to be nearest her Heart ; and the last Act of her Reign was, to remove from her Presence the Author and Contriver of those unhappy Measures, which, contrary to her Intention, threatened so much Danger to it.

This good and gracious Princess was the King's immediate Predecessor, yet such was the Confidence her People had in his establish'd Character, so satisfied were they, that her Virtues and the Blessings of

her Reign would live afresh in him, that Tears pre-
 sently vanished from all Eyes; and His Majesty's
 Royal Entry was made with a Joy so universal, that
 the like in this Nation has not been known since the
 Restoration: Every one endeavour'd to outdo his
 Neighbour in Demonstrations of it, and Things
 look'd with that pleasing Aspect, as if Men intended
 to lay aside their mutual Animosities, and once again
 unite in a dutiful and chearful Obedience to him,
 who was the King of their Vows, and for whose Suc-
 cession the contending Parties had always profess'd
 an equal Zeal; as being intirely perswaded, that in
 him the Nation would be happy, and that he alone
 could make them so. With such Expectations did
 the King ascend the Throne, and that his Reign
 hitherto has fully answered them, the Nation in Par-
 liament have acknowledged with the greatest Un-
 animity; and all reasonable Men out of it (notwith-
 standing the Clamours of an implacable and restless
 Party, to misrepresent and disturb His Reign,) will
 with pleasure own, that He has in all Respects dis-
 charged the Part of a Wise and Good Prince, and
 that under the greatest Difficulties. Instead of the
 weak Part some of His Predecessors have been up-
 braided with, of courting their Enemies, and neg-
 lecting their Friends, He began his Reign with en-
 couraging those Men who had been truest to him;
 those He distinguished with the chief Marks of his
 Royal Favour, who had shewn themselves ready to
 suffer every thing rather than be false to the Inte-
 rest of their Country, and to the only lasting Support
 of it, the Protestant Succession in His Family. On
 the other hand, He has not been afraid to discoun-
 tenance those, who had either not Sense enough
 to understand their Country's Interest, or not Virtue
 enough to be true to it, in opposition to the late
 Measures. He has not only declared, That the
 Constitution in Church and State shall inviolably be
 the Rule of his Government, but in Fact has govern-
 ed with the strictest Regard to it upon all Occasions.

No

No Man recommends himself by straining the Prerogative, or favouring Arbitrary Notions; He knows no Greatness in Oppression, nor thinks it any Strength or Glory to the Crown to trample on the Liberty of the People. The most pressing Occasions of the State, have not prevailed with him to exceed in any Point the Bounds set up by the Legislature, much less can there be any Suspicion that in his Reign the Liberty of the Subject will be wantonly invaded, when the Times are peaceable and quiet, and there is nothing in the Juncture of Affairs that can either require, or excuse it.

And as no love of Power can tempt him to break in upon the Civil Rights of his Subjects, so neither can a false Zeal induce him to violate the natural Right tender Consciences have to serve God in their own Way; which is the greatest Proof a Prince can give, not only of a truly Christian Spirit, but of an excellent Discernment and Understanding: For as other Princes have often been seduced by an immoderate thirst after Power, so it has sometimes been the Misfortune of very good ones, in their Zeal for the Honour of God, and Concern for their Religion, to be drawn by the Artifice of cunning Men, or by the Importunities of Superstitious ones, into Measures most Inglorious to themselves, and highly Injurious to their People. They have been made to believe it was doing God Service to propagate Religion by Force, a Principle, which in Truth is so far from being agreeable to right Reason, or true Religion, that it is the most opposite to both that can be. It contradicts the truest Principles of Human Reason, the most certain Notions we have of the Supreme Being, and the very Nature of Conscience, by which we are led to the Acknowledgment and Worship of Him: And yet the Piety of good Princes has sometimes been so far misguided, that they have thought it their Duty, not only to withdraw their Protection from great Numbers of good and useful Subjects, but to turn their Sword against them; forgetting
that

that the Prince is the common Father of the People, and that the Strength of the Crown is the Prosperity and Number of its Subjects.

Popish Princes must go into this fatal Error, whether they will or no; 'tis bound upon their Souls under pain of Damnation, by the Directors of their Consciences: 'Tis a fundamental Principle with the Church of *Rome*; which, in the interior of it, is not only a Spiritual Tyranny, but the most absolute, as well as most unrighteous, that ever was erected, or I believe ever can be: It affects to insult the Sense and Reason of Mankind, it triumphs in getting the better of all natural Sentiments of Virtue, of all in-bred Principles of Honesty and good Nature, and in obliging Men to act against their Consciences. Her Doctrines are as absurd, and her Methods of enforcing the Belief of them as inhuman, as if the wisest and best Being delighted in Cruelty and Nonsense. Persecution therefore in Princes of that Communion is not a rare thing, and by chance only; 'tis necessary and unavoidable. A Prince can't decline it, if he would, without being false to his Religion; and it must be owned, that other Communions have been but too much infected with the same Spirit. But 'tis our Happiness to be under the Protection of a Prince, who will not be Wicked for God, nor Cruel in Charity to the Souls of Men, who knows how to distinguish between Superstition and Religion, and can make Zeal consist with Moderation, so as to Encourage and Protect the Church, without doing Violence to the Consciences of those whose unhappiness it is to dissent from it, and in this the King not only follows the Example of those Excellent Princes who settled the Succession in His Illustrious House, but acts agreeably to the true Sense of the Church it self. For to the Honour of the Church of *England*, it must be confess'd by all, That the Toleration was originally the free and unconstrained Effect of her Indulgence, and that it never could have been obtained, if her best and truest Sops, in

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Conjunction with her Bishops, had not been in earnest for it. 'Tis therefore very impertinent in the Enemies of the Church, to throw the Toleration in the Teeth of its Ministers, as if She had been against it; and very weak in her Friends to think her less safe for it, or that the King is not hearty enough in Favour of the Church, because he has declared he will Preserve the Toleration with it. Strange Suspicion, where it is sincere! as if Piety could not consist with Wisdom, or the Good of the Church with Reason of State; as if peaceable and good Subjects had not a Right to the Protection of the Civil Power; as if the Church had no Interest in the Preservation of the State, or the State were not the safer by the united Strength of all the Members of it joyning in its Defence, and therefore joyning, because protected and easy under its Government.

A very moderate Share of Understanding will convince Men of honest and virtuous Minds, that this part of the Kings Character, instead of being any diminution to the Joy of this Day, is really a great addition to it, since it leaves no room for Uneasiness in any of his Subjects: All are protected in their Religious Concerns, as well as in their Civil Rights; which renders the Joy of this Day as extensive as his Government. And in this the Church finds its Interest, as truly as the State: For as nothing contributes so much to the Strength and Riches of a Nation, as a well-regulated Toleration; so does nothing so effectually disarm the Enemies of the Church both of Power and Will to hurt it, as a Tenderness and Indulgence to those that dissent from it. Besides, that the Interest of the Church is so linked with that of the State, that what contributes to the Strength and Prosperity of one, must needs be of Advantage to the other.

The Joy then of this Day is as complete, as the Accession of a good King to the Throne can make it; and all his Subjects have abundant matter of Thanksgiving to God for it. They see their nearest
Interests

Interests secured to them ; they see all the Ends of Government answered, and that nothing is wanting, on the King's Part, to make them the happiest People upon Earth.

But it is not doing Justice to this Day, to think there is nothing in the King's Accession more than what it has in common with that of other good Princes. The Blessings of His glorious Predecessors, the late King and Queen, are not only continued to us by his succeeding them, but preserved from the most certain Ruin and Destruction ; which redoubles the Joy those, who are in the Interest of their Country, have to see him peaceably seated on the Throne. Had not he come when the Queen was taken from us, our Religion and Liberty had expired with her ; a Calamity no good Man can think of, without the most thankful Remembrance of those excellent Princes, who did not confine their Cares to their own Times, but were solicitous to make the best Provision they could for Posterity, that the Rights and Liberties which were so wonderfully rescued by the Revolution from the utmost Danger, and which were afterwards so gloriously preserved, and at so great an Expence of Blood and Treasure, might be as immortal as human Establishments can make them, and be transmitted safe to all succeeding Generations, which could only be done by excluding for ever Popery from the Throne, and settling the Succession in the next Protestant Family ; in which wise and necessary Resolution all Parliaments, subsequent to that in which it was enacted, have unanimously concurred with them ; a Concurrence, which ought abundantly to satisfy all Persons in private Stations, of the Rightfulness and Legality of the King's Title, who is next in Succession to the Queen, as the Crown stands limited, and reigns by the same Right she did, and therefore has Reason to expect to be as well obeyed.

Let

Let me add, to remove the Scruples of some weak Minds, that by the Laws of the Land the Legislature has a Right to limit the Succession, and that the Crown, notwithstanding such Limitation, is as truly Hereditary as it was before, in the same manner as the Crown of *France* is allowed by all to be Hereditary, tho' the Succession there is limited, and Women are excluded with them, as now Papists are with us. But many well-meaning People are taught to believe, that this Limitation is not properly the Act of the Legislature, because there was not a rightful Prince to give the Royal Sanction to it. But to this 'tis a sufficient Answer, that upon the Abdication there was an absolute Necessity to fill the Throne, and the Throne was filled with the least Deviation from the Lineal Descent that was practicable, and consequently the Kings and Queens who have filled it since the Revolution, had as legal Titles, and their Acts were as valid as those of their Predecessors; probably more legal, because more necessary, and establish'd by a more unanimous Consent of the People, than the Title of any of those Princes from whom several antient Kingdoms now in *Europe* are derived.

If any particular Person is more immediately a Sufferer by this Limitation, his Case may be hard, but 'tis not unjust; the Nation must not be blamed, but the unhappy Prince who put the Nation under a Necessity of providing in this Manner for its Preservation. Let those who have so much Pity for a Person whom they have not the least Knowledge of, and who knows as little of them, have some Pity on their sinking, dying Country, for such it will be when Popery can enter; such it would have been had not the present Establishment been made; and what let it be remembered, that their great Concern is for a Person, of whose Illegitimacy there are the strongest and most just Presumptions; and that this was univer-

ally the Sense of the Nation at the Time of his Birth, when People were best able to judge of it, is a Thing too well known to want any Proof.

What then can be more Irrational, than to withdraw our Allegiance from a Prince confessedly of the Royal Line, and the nearest who is a Protestant called to the Throne by his Royal Predecessors, with the unanimous Consent of the whole Nation expressed in frequent Parliaments, and now in full Possession of it, acknowledged not only by the Body of the People, but by all the Princes and States of *Europe*? What can be more Absurd, than under pretence of Conscience to withdraw our Allegiance from such a Prince, whose Succession was judged of that Importance to the Nation, that the good Queen was not content to secure it in the most effectual Manner Laws could, but guarded it with all the Addition of Strength human Wisdom could give, by special Treaties made on purpose with our best and faithfullest Allies; to desert such a Prince in favour of one of a Birth so doubtful, that the Queen never acknowledged any Relation to him, or expressed the least Concern for him, of an Education the most opposite that can be to the Nation's Interest, and whose Accession to the Crown would undoubtedly draw after it the Ruin of our Constitution both in Church and State (and that would soon be followed with a total Extirpation of the Protestant Religion;) this is such Weakness in those who are sincere, as is not to be matched in any Nation in the World besides.

Revolutions in the Course of Things have happened in all Countries; but *Britain* is the only one where Men are taught, that it is not lawful to submit to them, no not when they are entire and compleat, when they have been for many Years settled and confirmed; no, not for them who had no Hand in them, who were Children at the Time they were made, or perhaps unborn; no, not when they

are made for the Preservation of a Nation, and the Providence of God has, in the most signal Manner, favoured them. A Doctrine, full of Mischief to Mankind, and which, under Colour of Obedience to God, fights against him, and excludes him from ruling in the Kingdoms of Men, and disposing of them as he will; the modern Contrivance of Popish Emissaries to ruin the Reformed Religion, and involve this Nation, which is the great Support and Bulwark of it, in endless Troubles and Confusions.

But little need be said to expose a Doctrine which scarce one in a thousand is so weak as in earnest to believe; Conscience is Pretence only in those who are so industrious to poison the unthinking Multitude with these Notions; 'tis not the Fear of God, or a Sense of Religion, or a Concern for the Constitution, or the Belief of an indefeasible Right that is the real Cause of their Disaffection to the present Settlement. 'Tis Resentment, 'tis Faction, 'tis Party-Rage, at the Disappointment of themselves, or those they depend on, that the Royal Favours are not dispersed as they would have them. Nothing else can be the true Cause of *their* Disaffection, who had no Scruple upon them in the last Reign, and were good Subjects as long as they were pleased, who were so far from doubting the Lawfulness of the present Settlement, that they affected the highest Professions of Duty and Obedience to the Queen, and the strongest Protestations of their good Affection to the Protestant Succession, as settled in the House of *Hanover*. This was for many Years the Language of Addresses from all Parts of the Kingdom; every Man therefore who joined in those Addresses, must be understood to have made himself the solemn Professions contained in them. Besides, there is scarce a Man in the Nation above the Level of the Common People, except Profest Papists and Non-jurors, who has not on some occasion or other declared in Person, his full

Perſuaſion, that the Pretender has no Right to the Crown of theſe Kingdoms, and that the preſent Settlement is a rightful and lawful Settlement : Every Man has declared this who has taken the Abjuration Oath, and that, 'tis well known, not only the Body of the Clergy have done again and again, but all the Nobility and Gentry that have ſat in either Houſe of Parliament in any part of the laſt Reign ; all Perſons in Commiſſion of the Peace, all in any Place of Truſt, in any Office under the Crown, Civil or Military. All theſe therefore have declared in the ſtrongeſt Terms for the Proteſtant Succeſſion, and have not only expreſſed their Acquieſcence in it, but have ſolemnly promiſed upon Oath to *ſupport, maintain, and defend it to the utmoſt of their Power.*

What now can be a greater Reflection upon a Man's Integrity, who hath bound himſelf by this moſt ſolemn Oath, than to ſuppoſe he meant to break it at the very time of taking it ? 'Tis to accuſe him of the blackeſt Perjury ; and 'tis no leſs a Reflection on a Man's Underſtanding, to ſay he is now perſuaded thoſe Oaths are unlawful, which for many Years before he had no Scruple about. No one therefore, who has taken the Abjuration Oath, can reaſonably be ſuppoſed to act in Contradiſtion to it upon any Principle of Honesty or Honour. But, when theſe are taken out of the Number, how few are there left among the Nobility, Gentry, or Clergy, who can conſiſtently with themſelves pretend Conſcience for their Diſaffection to the Government ? A Number by no means ſufficient to diſturb its Peace, or create a Diſaffection in the People, if all who have taken the Oaths, had Virtue enough to be true to them.

From hence alone every honeſt Man may be convinced, that the Diſloyalty of thoſe Men, who have taken ſo much Pains, and been at ſo much Expence, as 'tis viſible they have been, to poiſon the Minds of the common People againſt the preſent Settlement,

ment, proceeds from nothing less than Conscience; 'tis the pure Effect of Resentment, Faction, ill Humour and Revenge; these are assuredly the true and real Causes of their Disaffection, though other specious ones are given out to alarm and inflame the Multitude; to this end Stories are daily invented, and with wonderful Industry propagated through the Nation, which though they are within a very few Days as certainly disproved as told; yet such is the Impudence of those that forge them, and so credulous are the common People, that these go on to lye, and they to believe, without the least Reflection how grossly they are imposed on; which encourages the Party to multiply their Fictions without any manner of regard to Probability; they find there is no need in forging a Story to consider what will seem most probable, but what will appear most frightful; not, what will look most like Truth, but what, if believed, will do most mischief; and 'tis no wonder the Faction should have some appearance of numbers on their side; Drink and Money will always carry the Refuse of the People any way, and they have louder Tongues, and can make more Noise than ten times the number, of modest, sober, industrious, honest Men, who are minding the Business of their Calling, and providing for their Families, while the idle and beggarly part of the People fill the Streets, and croud the Places of Resort: To these, which form the main Body of their Party, we must add all the Papists in the Nation; all who really mean the Pretender, of both which sorts great Numbers have of late Years been thrown in upon us from Abroad; all who are obnoxious to the Government; all who are broken and ruined in their private Fortunes; all, in short, who may get by a change, but have nothing to lose; quiet Times are the greatest Calamity to such Men; their Business lies in troubled Waters. That such Men therefore should lend their Voices to the Faction, and appear

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in their Service, is no wonder. The wonder is, that honest well-meaning Men, Men who wish well to their Country, and are concerned for their Religion; Men, who are easy in their Fortunes, who rejoyce in the Fruits of their own Industry, and have no other Views, but to make a comfortable Provision for their Families; that such Men should be blindly drawn into Measures, which if they succeed must end in the ruin of every Thing that is dear to them; this could never be, if those who deceive them would throw off the Disguise, and appear what they really are; but that is not to be expected; they know, by long Experience, the rooted and inbred Zeal the Body of the Nation have for the established Church, and that nothing can excite their Fears and Passions sooner than an Apprehension of its Danger; this therefore is the Master-Engine, which they play against the Government whenever they are out of Humour with it; this for many Years has been the Cry, and will still be so, if honest Men will not open their Eyes, and see the Cheat that is perpetually put upon them by Men who mean nothing but themselves.

The Concern good People have for the Church, makes them hearken greedily to every Whisper that portends Danger to it, without considering whether the thing be at all credible, or the Character of him that tells it: The Man's Story is his Pass; he puts on a Concern for the Church; from thence they presently conclude him a good Man, little suspecting, that this zealous Church-man is perhaps a secret Papist, or a Priest in disguise, many of whom, no doubt, insinuate themselves into all populous and large Places; a Non-juror, or some Retainer to *St. Germain's*, the Dependant of some disgraced Courtier; one who has lost a Place, or can't live without one; a Gamester, a Debauchee, a Man who lives upon the Follies of others, or is

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beggar'd by his own; some such unrespectable, vicious, discontented, disobliged, undone, unhappy Creature, some Jacobite or Papist, or some mercenary Tool of theirs, is perhaps the fine Gentleman, the good *Englishman*, the zealous Church-man, to whom you listen with so much Attention, while he tells you with the greatest appearance of Concern, with the strongest assurances of the Truth of what he says, it may be with Oaths and Imprecations, Stories of the Danger of the Church, which he knows have not a Syllable of Truth in them, Stories which himself has forged to frighten you, or which have been transmitted fresh to him for that Purpose by the Directors of the Faction.

Ridiculous Credulity ! that any Men of tolerable Understanding, should suffer the same Cheat to be so often put upon them ! that, after so many Years Experience of the Falsity of such Reports, and having seen in so many Instances, how shamefully the Name of the Church is prostituted to the vilest Purposes, they should still be under the same Delusion, and believe the Church is in Danger, every time any one has the Impudence to tell them so.

Let us learn to be wiser at length, let us not any longer be so easy a Prey to those who *wish* the Dangers they pretend to *fear*, and mean nothing less than the Ruin of those they would deceive. When you hear a Man full of the Danger of the Church, consider well his Character, consider what more Reason there is for believing his Story, than the many you have heard before told with as much Appearance of Truth, but which Time has convinced you were absolutely false ; recollect, if you know one Instance, after so much Noise, of any real Mischief that has befallen the Church, or that has been attempted ; reflect calmly with your selves, how empty and senseless the Pretences are, that have been made the Ground of these dreadful Apprehensions.

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Sometimes the Church is in Danger, because the King, instead of those Ministers, whom the Queen herself was beginning to remove just as she dyed, makes use of those who served her in that Part of her Reign, that will ever be remembred to her Honour. They are in pain for the Church, good Men! because these Persons are no longer at the Head of Affairs, who, if one may judge by their Birth, Education and Alliances, or by their private Lives and Conversations, have of all Men living the least Pretence to be good Church-men. Sometimes they are violently afraid the Liturgy will be taken away, and our Churches turned into Meeting-Houses, or Stables, because the Wisdom of the Nation thinks fit to look into the Conduct of evil Ministers, which is the least that in Justice they can do, to expose a Management which has been so fatal to their Country, in betraying first the Allies of the Nation, and then the Nation itself; and in giving up, by an infamous Peace, all the Fruits of the most glorious and successful War. Sometimes they are in Agonies for the poor Church, because such and such Men are not advanced to the chief Stations in it; and this, tho' the Clergy whom the Crown has preferred since the Revolution, are no way inferiour either in Learning or Virtue to those it has not. For what Men have defended the Church against both Papists and Dissenters with a more Christian Temper, with greater Eloquence, or stronger Arguments, or who have Adorned it more by their Piety, Humility, Gravity, Sobriety and Industry? Can the Church be in Danger from such Men, who are both able and willing to defend it, and in their private Lives are no discredit to it? But will not these Men betray its Rights? Is it not to be feared, that Episcopacy will by such Men be sunk into mere Presbytery? vain Fears! these are imaginary Dangers raised by Men who make themselves the Church, and then 'tis impossible it should flourish, till they are pre-

preferred to their Content. Let me add, that nothing less than all will content some Men.

But to compleat their Fears for the Church, is not the King a Foreigner? Was He not bred a *Lutheran*? What then can the Church expect, but that the Dissenters should be encouraged, while She is neglected and disgraced? What, but that the Fences by which She is secured, should be pulled down, and the Acts of Uniformity in a little time totally Repealed? Is not here great Cause for Fears? Is not this sufficient to justify the most uneasy Apprehensions in all true lovers of the Church? I Answer, nothing less: Every Child knows, that the Protestants upon the Continent are divided into *Lutherans* and *Calvinists*, one or other every Protestant Prince among them must be; to pretend therefore, that the Church can't be safe under the King's Government on that Account, though He shews not the least dislike to the Established Church, and in all Things conforms to it; this is in plain English to say they will not be saved at all; 'tis to deliver up the Church bound hand and foot to Popery. Whatever Extremity a Popish Prince may reduce the Nation to, no Foreign Power must relieve us, it will not consist with the Safety of the Church; though the Church as well as State is sure to perish, unless it be relieved. The Papists see whither this Objection leads, and therefore help on with all their Might the Cry of the Danger the Church is in on this Account. They see, 'tis in effect an open Declaration for Popery, and that they have a sure Game, if the Nation can be thus infatuated: And the Non-jurors act the same Part for the like Reasons. One thinks this will serve his Catholick Roman Church, and the other his Catholick Nonjuring Church: for such a Church it seems there is; and this some Perjured Wretches, who have suffered for the late Rebellion, tell us, is the only true Church. Unhappy *England*! Is thy Church reduced to this? Are a handful of angry Men, who

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have separated from the Church, the Church? And are *We* the Schismatics? Consider, my Brethren, how these Men treat you, whose Notions many of us are so fond of; you are Rebels and Schismatics, you have no King, no Church, if you will believe them. These are the Men, to whom we owe our Church-Divisions; 'tis from them and their Friends the Cry of its Danger came; from them the novel Notions, that have been started in opposition to the Principles of the Reformation, in order to take off the National Aversion to Popery, and so prepare the way, to reconcile you first to a Popish King, and then to his Religion, for that must be the Consequence, whether they design it should, or no. 'Tis the whole Business of these angry Men to raise Jealousies and sow Divisions, and cry out *Danger*, when there is none, but to themselves and their Seditious Conventicles. I say, *Angry Men*, to except such of the Nonjurors who have shewn a better Temper, and more Christian Spirit than the rest.

But to return to the Objection, the King's having been bred a *Lutheran*, is so far from portending Danger to the Church, or favour to the Dissenters to its Prejudice, that 'tis quite otherwise: For our Dissenters are *Calvinists*, but 'tis well known that the difference between the *Lutherans* and *Calvinists* is much greater than that between the *Calvinists* and us; they therefore that are then best pleased, when Things appear least favourable to Dissenters, may hope to see them more discountenanced by the King's having been bred in the Communion of the *Lutherans*, than if He had always been a Member of our own.

So groundless is the Noise that is made of the Danger of the Church, so malicious the Design in raising it, so weak and foolish the Belief of it! But I can't dismiss it without observing to you two things, that I think may with great Certainty be concluded from it. *First*, 'Tis a sure Sign the *State*

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is not in Danger, that the Publick Affairs go well, and that there is no Male-Administration in the Civil Government to be complained of: For I have long observed, that the Danger of the Church has increas'd in Proportion to the Safety of the State; and that on the contrary, it has then been freest from Danger when the Publick Affairs have had the worst Aspect. The Church was never so safe in all King *William's* Reign, as when the Monarchy of *Spain* was betrayed to *France*, and there appeared a Disposition in the Government to be Passive under it. The Cry of Danger reviv'd in the Queen's Time, upon the Check given to the Power of *France* by the total Defeat of their Army at *Blenheim*; it was then said that two or three such Victories would ruin the Church; accordingly it was brought into the utmost Danger, by the great Victory at *Ramellies*: As the other saved the Empire, so this recovered at once almost all *Flanders*, and gave our Protestant Allies Hopes of a good Barrier; but next Year the Church recovered a little upon a Misfortune in *Spain*; and in a short Time after, the Fears for it were much lessen'd by the hopeful Prospect there was of a Change of Hands, which would have put then, as it did afterwards, an effectual Stop to the Danger *France* was in, of being obliged to submit to a good Peace, and to abandon in earnest the Cause of the *Pretender*. But the Push for a Change at that Time did not succeed, and with it miscarried the designed Invasion; upon which the Dangers of the Church returned upon her, and were considerably increased by the unexpected Victory at *Oudenarde*, where the *British* Troops had the Pleasure to see his Royal Highness the Prince of *Wales* distinguish himself, at his first setting out in the Race of Glory, with the greatest Gallantry, and in a manner that gained him the Esteem of the whole Army. Under this dangerous Series of Success, all the Hopes of the Church's Safety lay in the secret Attempts that were

still continued for a Change of Hands, otherwise it must quite have sunk under the famous Treaty of Barrier and Succession. At last the long expected Change came, new Ministers were employed, which soon produced new Measures; the Progress of our Arms was stopp'd, *France* courted, our Allies betray-ed, the Fruits of all our Successes given up by an inglorious Peace, the Nation left naked and exposed to *France* and the *Pretender*, and the Church saved; and in this safe Condition it continued till the King's Accession, from which Moment it was easy to foresee the Cry of its Danger would be revived; and one Rebellion to save it being happily extinguished, it will infallibly be continued, till things are ripe for another. From hence, I think, it may justly be concluded, that when the Cry of the Danger of the Church is loudest, the State is then most out of Danger.

In the next Place I would observe, That from this Cry of Danger an honest Man may very reasonably conclude the Church is not in Danger. For why is it made, but that they know, that the Generality even of the Common People, in their Zeal for the Church, are so ready to take the Alarm? but, if the lowest of the People are so easily fired against Dissenters, what has the Church to fear from them? What is it they can do, when that Part of the Nation is in general so averse to them, in which 'tis confess'd the Strength they have chiefly lies? If the Dissenters have so little Interest even in the Common People, the Church can be in no Danger from them, which is what the Cry of its Danger would insinuate; and therefore from this it may be very reasonably concluded, it is not in Danger. Let us then no longer be deluded by this groundless Outcry, by which so much Mischief is designed, and which can't be really believed without Imputation of great Weakness. Let us have that Regard to the King's Honour, as to be persuaded he truly means
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the Defence and Protection of the Church, and that he is always disposed to favour good Church-men, as long as they act like good Subjects; and if they do not, the Church owns them not either for her Patrons, or her Sons.

Let me, for a Conclusion of this Subject, exhort those among us who are well affected to the King and the Protestant Succession, to shew their Thankfulness to God for bringing His Majesty to the Throne, by a faithful discharge of their Duty in their several Stations, and doing every Thing they can to strengthen the Hands of the Government, and to disappoint all Designs formed against it; and to that End to mark those Men who make it their Business to spread false Stories, and disperse seditious Libels; who do all they can to alienate the Affections of the King's good Subjects, by virulent and scandalous Reflections on his Person, Family, Government, or by malicious and false Suggestions of Injuries and Hardships designed against the Church and Clergy; or who by any other indirect Methods and vile Insinuations, endeavour to raise groundless Fears and Jealousies, to inflame the Multitude, and widen our Divisions, which are come to that Height as to threaten nothing less than the Ruin both of Church and Nation, if some Stop be not put by the Care and Prudence of those who wish well to them.

As for those who are out of Humour with the Government, they would do well to consider whether an undutiful Behaviour to the King, and caballing with his professed Enemies, can be reconciled with their avowed Principles of Obedience, with their solemn Oaths to be faithful and true to him, and with the Promise they have made to *assist and defend him to the utmost of their Power, and to disclose all Conspiracies and Attempts they shall know of, against his Person and Government.* They know a Disaffection to the Protestant Succession is what
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their Adversaries have always reproached them with, and cannot but be sensible, that every Instance in which they shew a want of Duty, is a Confirmation of this Charge, which yet they have constantly denied, and complained of, as a groundless and unjust Calumny. Let them alter their Behaviour, and shew as much Zeal and Affection to the King's Service, as his other Subjects, and then they may have Reason to be out of Humour, if they have not their share in his Favour.

But for those, whom Principles and Promises and Oaths cannot reclaim to their Duty, let them consider the Danger and extream Folly of entring into a Design against a Settlement, upon which the Preservation of our Religion and Liberty depends. Nothing can be greater madness than to engage in Attempts in which a Man is morally sure to be ruined, whether he succeed or not. 'Tis great odds a Man will not succeed, who in behalf of a *single* Life, unsupported by Brothers or Sisters, Sons or Daughters, and destitute of every Thing that is King-like but the Name, draws his Sword against a Prince guarded by a numerous Family, defended by a most dutiful and loyal Parliament, strengthened by powerful Alliances, and Master of all the necessary Means to maintain the high Station God has called him to; but if he should succeed, what better can he hope for, than to see endless Misery entailed on the Nation, under the most detestable of Superstitions, and the worst of Governments, Popery, and Arbitrary Power? This is the Case of every Protestant that rebels against the present Government; he forfeits his Life, if he does not succeed, which is most probable; and if he does, he loses every Thing that it is worth living for: How valuable *British* Government in the Hands of a merciful Prince ought to be to them, such Men may learn from the gentle Fate of many of their Friends, who, had they lived in an arbitrary Govern-

Government, and under a less merciful Prince, would long since have received the just Reward of their Rebellion, and fewer would have escaped the publick Justice than with us have suffered by it.

But to leave those desperate Men, if we could even in this our Day be wise, and see the things that belong to our Peace, all who mean well to their Country, all the Friends of Monarchy and the Church would lay aside their Party-Animosities, and not let it be longer in the Power of our Enemies to divide us, as they have done; we should learn to value the Happiness of our present Settlement from the Fierceness of the Opposition made to it, and be convinced that that Establishment is most for the Good of *England*, which the Enemies of *England* are most industrious to disturb; we should see, that the Cause of the Pretender is the cause of Popery it self, and that the Struggle is not, whether this or that Party shall be uppermost, or whether this or that Person shall rule over us; but whether the Religion and Liberty of *Englishmen* shall be for ever settled on a firm and solid Foundation, or for ever be destroyed. On our Part this is the last Struggle, there is no other Power can save us, if the present Settlement be not maintained, but not so with our Enemies; they have Popish Princes without end to impose upon the Nation, whenever their Conspiracies against the Protestant Succession can succeed. That therefore which unites the Papal Interest against this Succession, ought much more to unite Protestants in its Defence, since our Happiness most evidently depends upon the Preservation of our Constitution, and that can no way be preserved but by our faithful Adherence to the King who now fills the Throne, and maintains it with so much Glory and Success. It never was more the Interest of *Englishmen* and Protestants to shew themselves good Subjects than at this Juncture. Let us then,
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not only joyn heartily in the Duty of this Day, in united Thanks to God for bringing his Majesty peaceably to the Throne, and for fixing him in it by so speedy a Suppression of the late unnatural Rebellion, and in fervent Prayers for the Preservation of his Person, and the Establishment of his Government; but let us Act with Fidelity and Zeal suitably to such Thanks and Prayers, to render his Reign easy to himself, and his Cares successful for the Welfare of his People.

If we are not wanting our selves to so good a Cause, we may reasonably hope for the Blessing of God on our Endeavours in Defence of it; that he will confound the Devices of our Adversaries, and delight to do us Good; that he will Preserve and Protect the King, and Cloth his Enemies with Shame, and in Mercy to us hear our Prayers, that the Crown may for ever flourish on the Head of him, and his Posterity, and that Peace may be in our *Israel* in his Days, and in the Days of his Son, and of his Son's Son, and to a thousand Generations. Which God of his infinite Mercy grant, &c.

T H E E N D.